FIFTY-NINTH ANNUAL REPORT

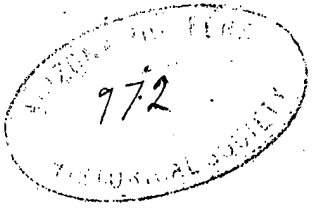
OF THE

COMMISSIONER OF INDIAN AFFAIRS

TO THE

SECRETARY OF THE INTERIOR.

1890.



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1890.

boys in a vengeful raid. Just at this critical juncture Col. A. M. Tinker, Indian Inspector, fortunately happened to come to this agency, and readily volunteered to go up with me and ascertain the real import of all these ugly rumors. Our expedition was through continuous driving storms, and we fought through snow drifts up to our waists to get across the towering mountain ranges to reach the scene. All of the best men of that region met us in council, and after a heart-breaking series of wordy conflicts, we compelled them to a peaceful decision by argument. I have taken every necessary legal step, and have used every exertion to bring all procurable evidence before the grand jury of San Juan County, N. Mex., and thus the matter now rests till the next session of court there on the 1st of September next.

In the month of January last, under instructions from the Department, I took three of the leading men of the tribe to Albuquerque, N. Mex., to visit the Indian industrial school at that place, learn something of its workings, and to see how the white man lived and transacted business. Neither one had ever been far enough from the reservation before to see the railroad. I spent several days on the trip, showed them all there was to be seen, and explained to them thoroughly everything they saw which attracted their attention. Their wonder was simply marvelous. It seemed impossible for them to comprehend even a small portion of that which came under their vision, and during the remainder of their lives they will never cease talking to their people of the sights they witnessed. They all returned fully impressed with the greatness of the white man and fully believing in the importance of education. They are now great friends of the school, and hereafter each one will do his best to secure for it a large attendance. An occasional trip of this kind does much good, and no better investment could be made with the money spent in this way.

While the school buildings are in good repair, the same can not be said of those occupied by the agency employés. The latter are old, sit very low on the ground, and during the winter months are very damp. For several months past I have tried to improve them as much as possible, and when the agency carpenter could be spared from other work he has put in his time on these improvements. Still, it will be impossible to make them comfortable, and they should be replaced with new ones when circumstances will warrant it. Several of the buildings are absolutely worthless, and during the rainy season it is almost impossible to keep the water out of them.

Crime among the members of the tribe during the past year has been reduced to the minimum. No case demanding serious attention has been brought to my notice. In January last Nich-lee, a Navajo Indian, was tried at St. John's, Ariz., for the murder of a prospector named Swift who had ventured on the reservation in search of mineral, found guilty, and sentenced to the penitentiary for a term of twenty-five years. This crime was committed about two years ago. About the time this Indian was sentenced an Indian named Chiz-chilla was murdered on the San Juan, in New Mexico, by a cowboy named Cox. The latter has not yet been arrested, and it remains to be seen if punishment is meted out to him as it was to the Indian.

There has never been, to my knowledge, a court of Indian offenses here. The tribe is divided into clans, which are widely scattered over a vast territory. If such a court existed the different clans should be represented, and if they were it would be next to an impossibility to get the members together at any one time, or even a small portion of them. On the other hand, in a court composed of a few representatives from a few clans the member of an unrepresented clan would certainly suffer if brought to trial before them, so great is the jealousy existing between them. For these reasons I do not think it desirable to have a court; in short, in my experience the offenses committed have been so few and trifling that I do not think a court necessary. If a crime is committed the Territorial courts are amply able to deal with it.

About the 8th of March last I received information that it was the intention of a party of prospectors, numbering fifty men, who were organizing, to invade the reservation in search of mineral. I at once communicated with the Indian Office and with the military commander of this district. I heard no more about the matter until the latter part of the month, when I learned that the party was on the reservation and had taken up a position on the Carrizo Mountains. Col. E. A. Carr, commandant at Fort Wingate, promptly sent me two troops of cavalry, with whom I at once went to the Carrizo Mountains, where we found fifteen miners holding out against the Indians. I served legal notice on them to leave, warning them of the penalty if they ventured to return. They were then escorted off the reservation by the troops. Since that time several of them did return, and the matter was reported to the Department. Threats of invasion by other parties have been made and other attempts will surely follow until such time as the Department investigates the extent of the alleged mineral wealth of that region and determines either to close it against the miners or open it for development.

The sanitary condition of the agency has been very bad this year, owing to the poor quality of the water which we have been compelled to use. Two children of employés have died. The water which we are compelled to use comes from a spring about 2 miles from the agency. At the fountain head it is pure, but along its [illegible]

very extensively by horses, sheep, and goats, being the only water accessible to them during the summer months for miles around. The result is that when the water reaches the agency it is very impure. By digging holes in the bed of the creek we obtain "seepage" water, which is a little better, but still far from being wholesome. I have asked for relief, which it is to be hoped will soon be granted.

During the month of April last Dr. Daniel Dorchester, superintendent of schools, accompanied by his wife, visited the agency for the purpose of inspecting the school and making a report thereon. At that time we were not in the most desirable shape. The superintendent and matron had left a short time previously and their places were filled temporarily by other employés. However, Dr. Dorchester expressed himself as being well pleased with the work as it was then progressing and made some valuable suggestions as to the mode of conducting such a school. Too much praise can not be given Mrs. Dorchester as a faithful worker. In her the Indian girls have found a friend who will do much towards bettering their condition.

In the same month Mr. Herbert Welsh, corresponding secretary of the Indian Rights Association, paid the reservation a visit, staying four weeks. During that time I accompanied him over the reservation. We met a great many Indians on the way, especially at Chin-a-lee, where Mr. Welsh held quite a council with them, urging them to send their children to school and to adopt Americans' ways in farming. They listened attentively, and a good impression was made upon them. At other places Mr. Welsh talked to them, which will surely result in future good. On the same trip Mr. Welsh accompanied me to the Moqui villages, where I made the annual issue to the Moquis.

In my last annual report I called attention to the fact that aside from the regular Sabbath exercises in the school, the Navajo was entirely devoid of any religious instruction, and from what I can learn he has never had any. During the year just closed I have received several communications on the subject from persons who expressed a desire to do missionary work among members of the tribe. The Methodists sent a minister here last fall. He remained some time, was very earnest in his endeavor to advance the cause of religion, but being without the means to carry on the work himself, and receiving none from his church, he was compelled to abandon the field, and has not since returned. Since then a lady came here from eastern New Mexico and for several months has been at work among the Indians as a missionary at her own expense. These are all the efforts which have been made to Christianize this tribe within the past year. There is no doubt that they need enlightenment and that good missionary work would greatly assist the work of civilization which is being done by the Government; but it seems that the various denominations prefer to send their missionaries and money abroad, while the American aborigine is left in total darkness on the borders of nineteenth-century civilization.

Very respectfully, your obedient servant,

C. E. VANDEVER,
United States Indian Agent.

The COMMISSIONER OF INDIAN AFFAIRS.

REPORT OF MOQUI PUEBLO INDIANS, NAVAJO AGENCY.

NAVAJO AGENCY, N. MEX., *August* 22, 1890.

SIR: Herewith I submit my second annual report for the Moquis Pueblo Indians for the fiscal year ending June 30, 1890. When I made my last annual report I had acted as agent but a few months and was but little acquainted with their habits and customs. Since then, however, I have studied them as carefully as circumstances would permit, and now give the result of my investigations.

The Moqui differ in many ways from their neighbors, the Navajo, these two tribes presenting many contrasts in habits and character. The saucy, arrogant Navajo leads a kind of Bedouin life, while the timid, unresisting Moqui cling closely to their old villages perched on the cliffs. The Navajo cherish an inherent scorn for manual labor, planting only in an amateur sort of way, and consume much of their field products before the harvest season has well ended. The Moqui are of a stock long inured to toil, and delight in field labor, persistently cultivating their sandy valleys; they are prudent as the Navajo are improvident, and few of their houses but contain sufficient provisions to last between harvests.

With the Navajo the women are the weavers, but only the men weave and spin among the Moqui. The Navajo make ornaments of iron and silver; the Moqui only of stone and shell.

The religions of the two tribes are entirely different in theory and practice, and while the Navajo observances occur upon occasions of convenience, with *ex tempore* accessories, and always after night, those of the Moqui are celebrated by day, at prescribed times [illegible]

Polygamy is common among the former but unknown among the latter, and their bridal presents, if less in value, are of higher ideal token and free from the sordid taint of bargain and sale which attaches to the Navajo marriage.

The Moqui goes afoot defenseless, and will trot a long distance out of his way to greet the American with a conciliatory hand-shake.

The Moqui were among the first people within our present borders of whom the early Spanish explorers have left us historic mention. The first village Indians met by Coronado in 1541 were the Zuni, and from them the Spaniards learned of this people, called by the Zuni the A-mo-kwi, and they have ever since borne that name, under its Spanish form of Moquis, or Mo-ki, but they call themselves Ho-pi-tuh, the peaceable people. Their country was later named by the Spaniard the province of Tusayan, from an appropriate Navajo term, "ta-sa-ûn," meaning the place of isolated buttes. Thus the Moqui and his country have always borne foreign names; and it is a curious fact that all of the North American Indians are similarly nicknamed, none of them being known to us under their own aboriginal title.

To fit their traditions to our chronology is almost impossible, but, to make a hazard, it would appear that fierce intestine wars raged among the village Indians throughout the table lands early in the fourteenth century. About a century later the first intrusions of more savage stock occurred, "enemies from the north," as they are spoken of, and were probably the Ute and Comanche. We know that in 1541 the Spaniards found the Moqui occupying villages which were old then, but how long they had been ageing there is no means of determining. Not long after this the Navajo began to encroach from the eastward, and roamed between Tusayan and the Rio Grande.

A permanent occupation of New Mexico was made by the Spaniards in 1591, and it was probably about 1630 when some missionary priests came to Tusayan. They were escorted by troops to assert Spanish authority and to show the benign nature of their mission. They also brought sheep, oxen, and horses as gifts to the Moqui, but of the sheep and horses the Navajo helped themselves to the greater share. The memory of the mission period is held in great odium by the Moqui, for although they admit that the Spaniards taught them to plant peach orchards and brought them other benefits, yet they suffered many severities at the hands of the priests, who also held many of the Moqui as peons at the mission stations. In 1680 there was a general revolt of all the village Indians, in which the Moqui participated by slaying all the Spaniards who were men among them. Fearing lest a Spanish force might be sent against them, shortly after the massacre they evacuated their villages, and rebuilt them higher up, on the mesa points they now occupy.

In the beginning of the eighteenth century the Ute and the Apache made fatal inroads upon them until, as they tell, no man's life was safe beyond the base of their mesas. Deterred from cultivating their fields, they resorted to carrying up earth in their blankets and made little heaps on the cliff ledges, in which they planted corn and managed to grow sufficient to eke out a bare existence. In this evil strait they sent to the Teh-wa, their distant kinsmen on the Rio Grande, begging them to come to their assistance. These Teh-wa speak a different tongue from the Moqui, but are very similar to them otherwise, and they came to relieve the Moqui from the attacks of the raiding bands. This military colony was afterwards re-enforced by other of their families from the Rio Grande and built the village of Teh-wa, on the east mesa, which they still occupy.

About 1780 an epidemic of small-pox devastated all the Moqui villages, and again in 1840 the same disease raged among them for several months, and many ghastly stories are still told of its ravages. Many houses were then abandoned and their ruinous walls still form ragged fringes around every village, and the old men point to these memorials as they tell of the pestilence which diminished their people to insignificance.

Three of the villages are built upon the bare, flat summit of the east mesa, 600 feet above the level of the valley; upon the middle mesa three other villages are built upon points of equal height; but the western point, upon which Oraibi is situated, is considerably lower. These mesas all point to the southward, projecting from the main tableland, with intervals of about 7 miles between each of them. I have visited them frequently, and estimate their population as follows—sexes about equal:

East mesa:	
Teh-wa	200
Si-tchom-ovi	100
Walpi	300
Middle mesa:	
Mi-shong-in-ovi	350
Shi-powl-ovi	175
Shung-op-ovi	250
Oraibi	825
Total population	2,200

The villages have all the same general appearance—rows of houses more or less dilapidated, of irregular heights, but all flat-roofed and built together, with here and there a dingy court. Viewed from the valleys it is difficult to distinguish between cliff-wall and house-wall, and in Walpi some of the houses rest upon rude buttresses projecting over the edge of the precipice. The older house groups are three and four stories high, with rambling rooms in confusing directions, and oddly occurring alcove-like recesses, some of them 2 or 3 feet above the general level of the floor, some a step or two below it. Most of the rooms are very small and all of the ceilings are low, many of them with only narrow open slits in the wall to admit light, but in some these are fitted with sheets of transparent gypsum. The typical houses are built in terraced form, that is, the ground story is the widest, and each succeeding story recedes 7 or 8 feet from the front. Narrow, foul alleys wind through the villages in a straggling way, and noisome passages through the ground story of the inclosing houses lead to the courts.

The courts contain the most peculiar feature of their rude system, namely, the kiva, or underground chamber, two or more of which are in every village. The kiva is an oblong excavation, about 25 feet in length, with half that width, and about 9 feet deep. The roof is formed of earth covering willows and twigs which rest upon strong beams laid across at intervals; and, being firmly trodden, the roof is in most instances just level with the surface. Access is gained through a slightly elevated hatchway near the center by a long ladder the ends of which project 15 or 20 feet in the air. In cold weather a small fire is made on the floor just under the hatchway which serves as door, window, and chimney. Formerly the kiva was strictly preserved for the observance of religious ceremonies, but now, aside from this purpose, these places are also used as weaving and work-shops, and are favorite loitering places for the men.

Their thronged mythology has given rise to a very complex system of worship which rests upon this theory. In early days certain superhuman beings, called Katcheena, appeared at certain seasons, bringing blessings or reproofs from the gods, and as indicated by their name, they listened to the people's prayers and carried back their desires to the gods. A long while ago they revealed certain mystic rites to a few good men of every clan, by means of which mortals could communicate directly with the gods, after which their visits ceased, and this, the Moqui say, was the origin of their numerous religious or Katcheena societies. To a limited extent certain women were also similarly endowed; hence the membership of some of these societies consists entirely of men, others of women only, and in many both sexes bear a part.

The public ceremonies of these societies are participated in by all the members fancifully dressed in cotton tunics, kilts, and girdles, and wearing large masks decorated with the emblems pertaining to the Katcheena whose feast they celebrate. Emerging from the Kiva, the maskers form in procession and march to the village court where they stand in line, rattle in hand, and as they stamp their feet with measured cadence they sing their traditional hymns of petition. The surrounding house-terraces are crowded with spectators, and some of these celebrations partake much of the nature of dramas. Feats of war are mimicked, or the actions of wild animals and hunters, and many mythic incidents are commemorated, while interludes afford an opportunity for a few grotesquely arrayed buffoons to crack coarse jests for the amusement of the rude audience. Every moon witnesses some celebration, and this would not be so remarkable were they begun and ended on the same day, but as each of them occupies several days, and two or three villages devote themselves to the same holiday, it will be seen that to keep this cumbrous worship in motion engrosses about as much time as their secular occupations.

The nearest flowing stream is more than 40 miles away from the villages, but several springs at the base of the cliffs afford them ample water. They do not practice irrigation, but the sandy valleys retain enough moisture to germinate the planted seeds, and barring an exceptionally dry season they generally secure abundant crops of corn and other Indian vegetables, squash, beans, and melons. In a limited way they make small terrace gardens on a slope near a convenient spring and irrigate them with small streams, but 20 acres would probably cover all the ground they now cultivate in this way. In a limited way they also cultivate cotton and wheat, although according to tradition their cotton fields were formerly very extensive. But their most inviting product is that of their numerous peach orchards, which are set out everywhere around their villages, except in the valleys. On the high mesa summits, and in the almost vertical sand dunes which cling to the mesa sides, thick clusters of peach trees grow luxuriantly with but the scantiest care, and yield delicious fruit in abundance.

I estimate their field products as follows:

Planted in corn:	Acres.
East mesa	900
Middle mesa	700
Oraibi	1,000
Total	2,600

which at 15 bushels per acre equals 2,184,000

Disposed of in this manner:

	Pounds.
Consumed	800,000
Bartered to Navajo for say 300,000 pounds mutton and other objects	700,000
Sold to traders	100,000
Fed to animals and wasted	50,000
Surplus stored	534,000
Total	2,184,000

There are about 1,200 acres planted in melons, squashes, and beans, and their scattered orchard groups must comprise an area of perhaps 1,000 acres, and especially within the last few years the custom of setting out new seedling orchards has become very common. From a very ancient time the practice of allowing some of the arable stretches to lie fallow for several years has also been customary. Probably three-fourths of the peaches are consumed while fresh, the remainder being split open and dried upon the rocks and housetops for future use, and this dried fruit is of most excellent flavor. They begin eating their melons from the time they first come in blossom, but the yield is generally so abundant that they hold melons stored in their cellars until well into January and even February.

They graze their flocks in the valleys, not far from the villages, and nightly drive them home, shutting them up in walled pens along the ledges of the mesa cliffs. They number about as follows, the largest herds being at Oraibi:

	Sheep.	Goats.
Rams	500	160
Wethers	3,300	340
Ewes	10,000	2,800
Yearling increase	1,200	200
Lambs	3,000	800
Total	18,000	4,300

They consume about 1,800 of their own sheep, and 650 goats, and something over 300,000 pounds of mutton and goat flesh bartered from the Navajo.

A constant source of bickering between them and the Navajo are the encroachments of the latter. I have given this matter a great deal of careful attention, and have time and again restrained the Navajo from these intrusions, warning them not to approach with their herds within certain specified limits, which would give the Moqui ample room for grazing, if they were not too timid to use it. Since I made this last adjustment complaints have not been so numerous, but it is a slow task to set up back-bone in these Moqui who are too spiritless to assert their own rights. But friction between them gradually decreases, and more cordial relations are slowly growing among them.

The Moqui resources and income may thus be tabulated:

	Value.	Sold during year.	
		No.	Amount received.
Horses, 1,200 at $10	$12,000	50	$500
Burros, 3,000 at $4	12,000	125	500
Sheep, 18,000 at $2	36,000	.....	.....
Goats, 4,300 at $1.50	6,450	.....	.....
Cattle, 800 at $18	14,400	50	900
Wool, 24,000 pounds at 9 cents	.....	.....	2,160
Wool manufactured, 13,500 pounds	.....	.....	3,500
Cotton fabrics, basketry, etc	1,500	.....	
On hand:			
Silver ornaments	4,000	.....	.....
Coral and turquoise	2,000	.....	.....
Corn, etc	5,340	.....	1,000
Total	93,690	.....	8,560

The women alone are the house owners, and aside from their domestic work they make all the pottery, producing among much that is extremely crude, many excellent specimens of ware. The women are also the basket-makers, and their shallow, discoid trays are made of yucca, wire grass, and slender osiers, the material dyed in various colors, and laid in elaborate designs. These are used as bread and meal trays, but they find a ready sale among the whites, as they make handsome placques for wall decoration.

Ancestry and inheritance are about on the same general lines as with the Navajo, but in their land property there are still traces that it was once divided on a communal basis for the use of the families composing the gentes and not as individual holdings. They still count many gentes, and there are about twenty-six of these extant, but some of them only represented now by one or two persons. Their gentes are named after the sun, clouds, animals, plants, and mythologic and common objects, deriving their names either from mythic ancestors or traditional incidents in their early history.

The priests and chiefs are not privileged personages. The former are the leaders in all religious ceremonies and the latter preside at councils, decide matters of controversy, and to some extent conduct the affairs of the village. They are not hereditary, but most of them nominate their own successors. They engage in the same labors and lead precisely the same life as the other villagers, and no actual difference in social rank is recognized.

At Keam's Cañon, 12 miles east from the first or east mesa, a school has been established since 1887, but which has not been markedly successful. The buildings are rather small and there are about as many children attending as accommodation can be provided for, but the school is conducted by a bonded superintendent who makes detailed reports of its affairs direct to your office. I would recommend, however, that, as suggested for the Navajo, industries and economic methods of labor should also be taught at the Moqui school.

Among the villagers modern improvements, utensils, and other articles of civilization are growing in common use, and a few families have been induced to leave the noisome villages and build down in the valley, lumber, doors, and windows having been furnished them for this purpose. But, as a whole, the Moqui seem not to possess sufficient energy to conceive or carry out any proposition for their own betterment. Such schemes as have been introduced had to be fairly forced upon them, and, as it is, some of the villages, especially Oraibi, have wholly ignored them. All observers have remarked the intelligence and animation of the children, but on reaching maturity they almost invariably sink into a state of mental apathy. Security from intrusion is gradually tempting more families to build in the valleys, and the more civilized ideas acquired by the younger people at the school may develop sprightlier faculties in the coming generation.

But although the Moqui in their depressing, monotonous surroundings wear a habitual expression of melancholy dullness, I was lately agreeably surprised to discover a deep, emotional nature under this stolid mask, and that when brought in contact with strange conditions they evince shrewdness in observation, and an unexpected capacity for intelligent reflection. The occasion which revealed these hidden phases of character was a recent visit to the East under the favoring authority of your instructions. On beginning their travels the swift motion of the railway train whirling them through an ever-changing scenery overpowered them with amazement, and almost completely stunned their every sense. But after a little this dazed condition subsided, and their faculties again reviving, they maintained a constant flow of inquiries, and began slowly to understand something of the great life beyond the solitudes of their table-lands. The marvelous operations upon the farms, and the wide expanse of cultivated fields, gave them their first intelligible idea of what the Americans really mean by giving modern implements to the Moqui and urging them to improved field culture. The great centers of industry, the spacious streets and stupendous house structures, gave them some comprehension of the American's motive in pressing upon them the need of persistent, methodical work for their own advancement, and why the authorities insist upon them to abandon their offensive habitations on the cliffs and build new villages in the valleys. All these not only thus impressed them, but touched them to the innermost core. Hopes were evoked and fears dispelled, and new imaginations were aroused by this startling experience, and a higher humanity than they could ever have conceived was manifest to them on this supreme journey.

At Washington, through the felicitous courtesy of Dr. H. C. Yarrow, they were regaled with the spectacle of the theater. The brilliant assemblage of people, the beautiful costumes, the decorations of the opera house, the lights and music filled them with ecstasy, and they gave vent to their delight, bounding from their seats, shouting and clapping their hands, and became for a time a greater attraction to the audience than the performers on the stage. Dr. and Mrs. Yarrow still further provided them with a delightful reception after the entertainment, and this glimpse of the refinements and beauties of civilized life has left a happy memory with them, and for which they return unstinted thanks.

A specially interesting episode of their brief stay was their visit to the training school

at Carlisle. The beauty of the grounds and the attractive arrangement of the numerous houses; the perfect routine of affairs, and the amazing metamorphosis in the appearance of the young Indian people there, all created the most profound impression. The significance of the school training was made clear, and the pleasure of our stay was heightened by the kindly attention of the superintendent, Capt. R. H. Pratt, who took the utmost care to explain every detail of the splendid institution. It has been uppermost in the thoughts of the Moqui visitors, but has in no way tended to modify their repugnance to sending their children to a distant school. They say, "Let our children taste of these delights at home, and we too will enjoy the good with them."

Returning westward I remained a few days at Terre Haute, Ind., and here they enjoyed their most valued experiences. I availed of every opportunity to afford them practical demonstrations of American industry in all its excellence, taking them to the car-shops, hub and spoke factory, court-house, Rose Orphans Home, and all places of interest. I was more than surprised at the mental activity they displayed under this stimulus, at the many pertinent inquiries they made, and the intelligent inferences they drew. They were keenly interested both in attentively observing the industries of the city and in the rural pursuits upon the farms, and were charmed with the kindness and hospitality they received at every hand, and they left Terre Haute with extreme reluctance.

Returning homeward as far as Albuquerque we made another halt to visit the industrial school there. Superintendent William B. Creager cordially received us, and the school-rooms and work-shops were fully examined under his genial guidance. The Moqui visitors were interested and gratified, and the result, I think, will be immediately apparent in their more general apprehension of the value of the school now established among them and a greater and more direct interest in its welfare.

After safely returning to their homes they declared they had heretofore been living in a state of blindness, but now their eyes had been opened and their minds were full of all they had seen; that they would never weary of telling their people of these wonders, and would strive to make their fields grow like those they had seen and urge all their people to follow their example.

I am well convinced that the comparatively small expense of this journey has been advantageously outlaid, and the recompense to the Department will speedily appear in both moral and material improvement of this people. The visit, although full of pleasure and enjoyment for them, was at the same time a most effective tour of instruction, an objective explanation of the oft-repeated admonitions to them to follow in the American's footsteps; it was a manifest view of civilization, which they will spread among their people in their own effectual way; it will make the possibilities of a higher social life clearer to them than all the counsels and precepts they have listened to from missionary or priest, farmer or agent, since the time of the Spanish advent.

Very respectfully your obedient servant,

C. E. VANDEVER,
United States Indian Agent.

The COMMISSIONER OF INDIAN AFFAIRS.

REPORT OF PUEBLO AGENCY.

PUEBLO AGENCY, N. MEX.,
August 25, 1890.

SIR: I have the honor to submit my first annual report of the condition, etc., of this the Pueblo Indian Agency, located at Santa Fé, N. Mex.

I assumed charge of same March 6, 1890, relieving Special Indian Agent Frank D. Lewis, who had been in charge since the death of Agent W. P. McClure, which occurred December 16, 1889.

I found two employés at the agency office, a clerk and an interpreter, one teacher of day school at Laguna Pueblo, some 150 miles southwest of office—the clerk at a salary of $900 per year, the interpreter at $600, and the teacher at $800. The clerk's salary should be $1,200 per year.

There are contract day-schools under the management of the Bureau Catholic Indian Missions at the following Indian pueblos: One at Acomita, a village of Acoma Pueblo, situated near the Atlantic and Pacific Railroad, about 165 miles southwest of agency office; one at Paguate, a village of Laguna Pueblo, distant from office about 160 miles; one at Iseta Pueblo, on the railroad, 12 miles south of Albuquerque, 97 miles from office; one at Santo Domingo Pueblo, 45 miles southwest of agency office and near the line of the Atchison, Topeka and Santa Fé Railroad; one at Jemes Pueblo, 65 miles west of the agency office; one at San Juan Pueblo, 33 miles north, and one at Taos, 75 miles northeast of agency office. Said bureau has also an industrial boarding-school for boys at Santa Fé and an industrial boarding school at Bernalillo, a small town about 68 miles southwest from agency office, the said bureau having contracts with the Department for the maintenance of same.

The Board of Home Missions, Presbyterian Church, are conducting day schools at Seama a village belonging to Laguna Pueblo, on the Atlantic and Pacific Railroad, about 160 miles southwest of agency office; one at Isleta Pueblo; and one at Jemes Pueblo; and one at Zuni Pueblo, 255 miles west of the agency and 45 miles from railroad station. Said board are also managing an industrial boarding-school at Albuquerque, N. Mex., all under contract with the Department.

The University of New Mexico is conducting an industrial boarding-school at Santa Fé, having a contract with the Government.

There is also an industrial boarding-school at Albuquerque under the supervision of a bonded superintendent, W. B. Creager.

All of said schools have for their pupils Pueblos alone, except the Government school at Albuquerque and the school under management of the University of New Mexico, these having some Pueblos, Pimas, Apaches, and other Indians.

I have been authorized to establish a school (day) at McCarty's station, on the Atlantic and Pacific Railroad, about 170 miles from the agency office, for the benefit of the Acoma Indians; one at San Felipe Pueblo situated on the Rio Grande, about 50 miles southwest of agency, and one at Cocheti Pueblo, about 40 miles west and southwest from agency office. These schools will be opened as soon as the furniture is received, which I am informed has been ordered to be purchased.

On account of the distance that these schools are from the agency office (the most of them) and the very small amount of funds for traveling expense that I have had, I have not been able to visit but few of them. But so far as I have been able to judge by their reports, and visits to some, are for the most part well managed and doing fairly good work.

The Government has just completed a large school building at Santa Fé for an industrial boarding-school, and a bonded superintendent is now in charge (S. M. Cart), who is getting ready to open school in September, 1890.

In my connection thus far with the Indians I find much opposition to sending their children to school, especially in the Pueblos of Zuni and Acoma, whom I find to be stubborn and vicious, and who have made but little improvement, their habits and customs being about as barbarous and superstitious as they have ever been. Others have made commendable progress. I know of no suggestions to make that will hasten their civilization, unless it is continued untiring efforts to educate them by schools in their midst, with such teachers who are willing to work and will not be content to merely perform the duties of the school room, but who will teach them in their homes how to live, how to work, how to farm, and how to grow fruit.

There are but few trades that can be beneficial to them. A boy is sent to an eastern school and taught the tailor's trade. After an absence of six or seven years he returns to his pueblo unfitted for other work and finds no use for his trade, not a person except himself and perhaps a few school fellows that care for tailor-made clothing. He has nothing to do and soon becomes degraded. So with most of the other trades; the carpenter finds no house to build, the painter none to paint, and the printer no type to set. Hence I believe they should be taught the occupation with which they will have to earn their bread—farming, fruit-growing, stock-raising. To do this with practical results the teaching should be done at or near their homes. I herewith forward statistical reports of the schools under the care of the agency.

A census report is herewith forwarded. My means of taking a reliable enumeration were not the best, but I think it approximates correctness. As will be seen there is but a very slight increase in number. The small-pox and diphtheria has been prevailing in several of the pueblos for the past twelve months and has proved quite fatal among the children.

I forward statistics of crops, stocks, etc. The past year has been a very trying one to most of the Indians; scarcely any crop was raised the past season. It has been a hard struggle for them to get the bare means of living, a large number have subsisted entirely on bread and beans. As you are advised no rations are issued except to the few who visit the agency, and then only while they remain. A failure in their crop of corn, wheat, and beans means much suffering.

I learn from reports of former agents and from my own experience since I have been in charge that the land question has been a source of constant trouble to the agent and to the Indians. Unconfirmed grants, undefined boundaries, complaints from the Indians of trespassers upon their land are constantly brought to the attention of the agent. The land upon which the Pueblos are situated is held by a grant from Spain or Mexico dating back from one to two hundred years, some of them unconfirmed. Some of the Pueblos have purchased other lands, parts of grants which are unconfirmed, and some